THE MCGILL DAILY

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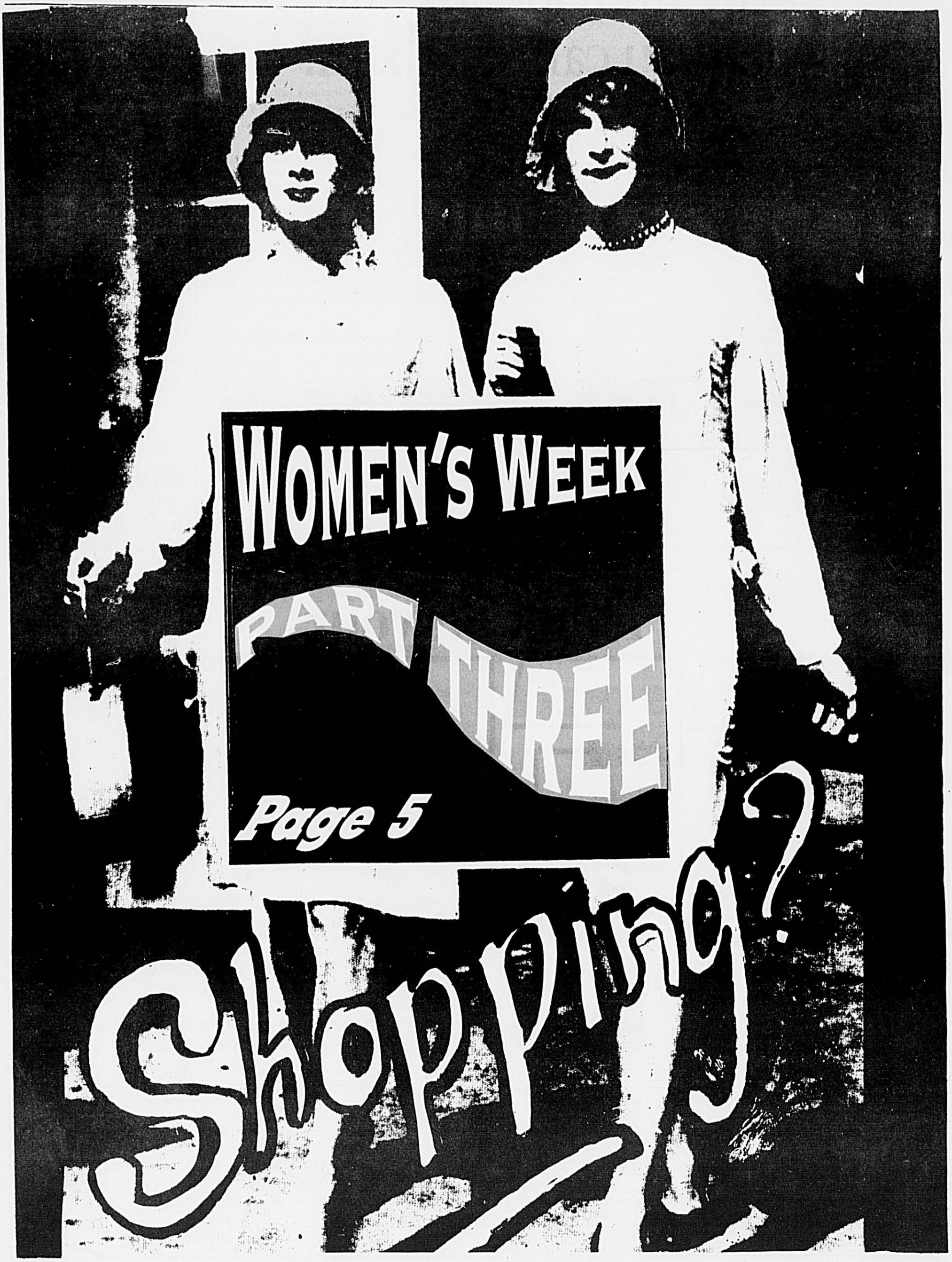

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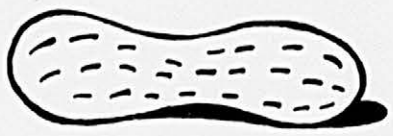

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Canada

EVENTS

Caribbean Students' Society presents a Caribbean Day in the Alley, all day, Union Building.

Hillel Students' Society presents Dr. Gerald Schroeder on "The Origins of Humanity: Reconciling Genesis and Darwin." Hillel House, 3460 Stanley Street. 13h. Info: 845-9171.

McGill International Socialists meet on "The Fight against Fascism in France: lessons for the Left in Canada." Union 435, 19h30.

Native Awareness Week hosts Alanis Obansawin presenting her film, "No Address" foloowed by a discussion

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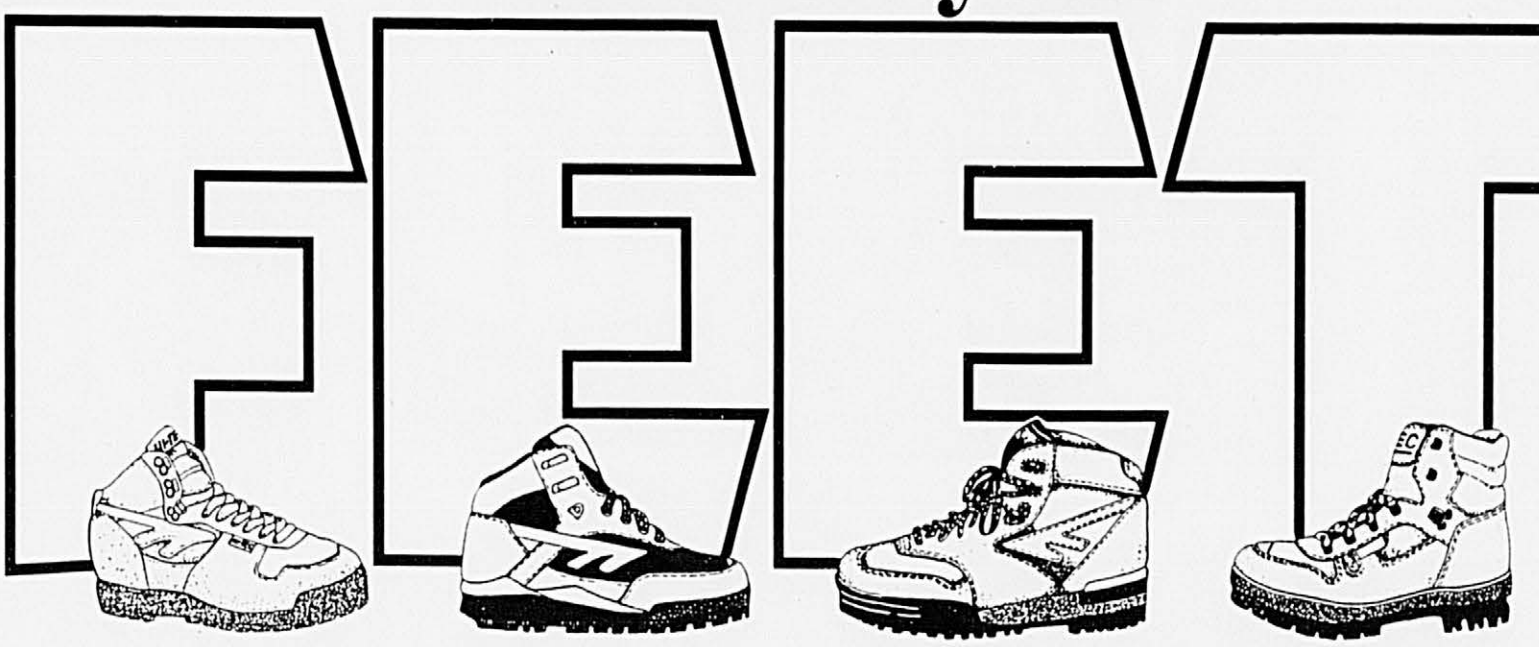

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"Radical gov't, Good gov't"

Concordia re-elects feminist slate

by Tara Andresen
and *Link* news staff

Concordia University has elected a student government with an outspoken feminist platform for the second consecutive year.

Charlene Nero and Phil Toone narrowly defeated rivals Phillip Dalton and Debbie Lindsay by 31 votes in their bid for the co-presidency of Concordia's Undergraduate Student Association (CUSA). The CUSA general elections took place last month.

In their recent election campaign, Nero and Toone reiterated their committment to helping disempowered students with no voice in management policy. Incumbent co-president Nero pledged to facilitate the complaint mechanism in cases of racism and sexism. She also promised to improve accessibility to CUSA services and to increase campus wheelchair access.

The two also plan to reorganize the CUSA executive in order to deal with women and cultural minority issues. Nero and Toone intend to create two new positions on the executive: VP Women's Issues and VP Cultural Communication.

Nero said they want to eliminate the need for students to join a club in order to get any sort of representation on campus. "Concordia is a majority of minorities — the majority of students are denied power."

The re-election of an explicitly feminist and progressive slate to the CUSA co-presidency surprised many observers. Last year, Concordia students elected Nero and Eleanor Brown to power with the campaign slogan of "Feminism Works."

Nero and Brown said the feminist approach in a student government makes a significant difference.

"The biggest difference, I think, is that we actually did things rather than accepting and perpetuating the status quo," said Brown.

Representation has been a primary concern for Nero and Brown.

"People who normally wouldn't bother getting involved with a fratboy government in power recognised that we're open to diversity, and that made a lot of difference this year," said Brown.

Nero cited this year's orientation week as an example of letting diverse groups organize for themselves.

"We wanted to set it up so that encouraged more women to take advantage of CUSA's complaint mechanism.

instead of one big, blow-out rock concert or beer bash, there were lots of smaller events and activities going on," said Nero.

Nero's and Brown's strong commitment to feminism has

tion's, for non-academic code of conduct complaints because of the feminist ideology we represent."

She said this service is important because the majority of non-academic complaints made last year

think radical government is good government."

But Nero and Toone's radical stance has not been without opposition. She said she has received "death threats, verbal threats, confrontations in the hallways."

PHOTO CREDIT: THE LINK

CUSA co-president Phil Toone.

"I think a lot of women felt more comfortable using our advocacy sevice rather than the administra- were filed by women.

Nero said they surprised most people during the election campaign with their unabashed radical stance on many issues. "We're not afraid to say we're radical and that we

However, there have been allegations of ballot box tampering in last month's election. Several ballot counters at one poll have claimed a tabulation error of 110 votes for Nero and Toone may have occurred, placing their 31 vote victory margin at risk.

According to CUSA officials, the election irregularity is being investigated and the official election results will be announced at a CUSA general assembly today.

Immigration Canada "fixing" refugee hearings

No justice for refugees

by Karen Carstens

Immigration Canada officials have been discriminating against certain refugees, confirming the suspicions of many Montréal Immigration lawyers.

"The (immigration) board is keeping information secret from the lawyers and the claimants," said Montréal immigration lawyer Richard Kurland. "To put it simply, they're having a party and they're not inviting us."

The furor focuses around decisions made by the Immigration Refugee Board (IRB), the federal panel responsible for determining the legitimacy of refugee claimants. Recent evidence uncovered by Kurland suggests the board has been put under pressure to produce a "uniform negative decision" on refugee claimants from countries such as China, Bulgaria, Nigeria, Sri Lanka and Bangladesh.

"I have checked into a subterranean current of hidden jurisprudence," said Kurland.

Kurland explained that internal Immigration Canada documents contain so-called "preferred policy positions" on dealing with refugee claimants. These positions are taught to board members through briefings by experts and special training sessions that focus on specific countries.

"The whole thing is very corrupted," said Marie Lacroix of the Committee to Aid Refugees, which has done research on rejected refugee applicants from Bangladesh. The committee's findings show the rejections were almost carbon copies of each other as if they had been prearranged decisions, said Lacroix.

Lacroix blamed much of the problem on the ignorance of board members.

"The board members are not all really qualified and should have more training," she said.

Many board members seem to have been appointed through patronage and are under immense political pressure to conform with IRB policies, she said.

According to Lacroix, unless board members tow the line, their position on the board is threatened. Although board members are initially appointed for three to five year contracts, this is quickly altered to a one year contract.

"This means that six months after acceptance, the IRB evaluates you," said Montreal immigration lawyer Jean-François Goyette. "That is undue pressure."

Lawyers throw a spanner

But Kurland said the problem lies not only with board members but with Immigration officials in Ottawa who "want to control what goes into the heads of the board members by monopolizing the information source."

He said IRB supervisors systematically withhold information concerning the jurisprudence in refugee cases.

Goyette and Kurland are both members of the Organization of Immigration Lawyers, a group which centralizes information on IRB claimant rejections in order to spot patterns.

He said the lawyers intend on throwing a spanner into the government's works by clogging up the system. Lawyers will prevent deportations on a country-by-country basis and use procedural tactics to slow up the refugee board.

Immigration Canada spokespersons, however, tell another story.

"The fact remains that since we have the new Immigration Act (in 1989) we have a better system than before," said Richard St. Louis of Immigration Canada.

"Most of our claimants are sent to the second level — the IRB — to be heard, and I believe it is fair."

St. Louis said he did not know of any other country that allows refugees to apply for immigrant status.

He said Canada's refugee boards accept approximately 65 per cent of the cases presented, which is "the largest amount in the world."

But Kurland said the Canadian government's hidden agenda may be to "harmonize" Canada's acceptance levels with those of Europe.

In a press release last month, IRB head Gordon Fairweather said "Canada is more generous toward refugee claimants than any other country." Fairweather said Canada's acceptance rate last year, at full hearing, was 69 per cent, while rates for other industrialized countries were between seven and 21 per cent.

But Lacroix said it is difficult to compare refugee acceptance rates between two countries because situations in each country differ.

"The numbers are completely different," she said. "Last year alone Canada received 30 000 applications while Germany received 200 000, and every system has its own process."

Lacroix said Fairweather is denying that a problem exists. "Instead of sitting down and looking at the problem, he is just trying to say that we don't have a problem."

"All he is doing is harping about these percentage rates and it's so outrageous."

Kurland felt an investigation was the only solution. "There is a cloud over the board and it's going to take an independent inquiry to remove it," said Kurland. "This is a power struggle on information."

EVENTS HILITE

Can justice be Gender-Blind? What do you think? See for yourself at a panel discussion tonight. Panel members will include Prof. Mario Peluso of Concordia's Political Science Dept; Advisory Council on the Status of Women VP Ginette Busque; Magida Chatila, a social worker at Maison Flora Tristan and Kerry Burke, a member of the Women's Legal Education and Action Fund (LEAF).

18h in the Faculty Lounge at Concordia University's Hall Building, Room 767. Info: 848-2575.

We're talkin' co-op

In an age of frozen supermarket packages and hyper-franchised services, it's easy to think of food as something you slurp off a styrofoam plate for $5.50 a shot. But occasionally you run into organizations which think food can be inspiring, innovative, and a damn good chew.

Student run co-operative food services have proven you can kick the multinationals out of your kitchen and declare cheap food the law of the land, without resorting to peas and hamburgers.

by Robin Valentina LeBaron

At the University of Victoria, student-owned and run food services include a popular health-food bar, a pub, and a cafeteria where coffee goes for 30 cents a cup — if you bring your own mug.

The co-op hires 175 students during peak periods and usually manages to turn a profit.

"We think it's important that students retain control over food services in their own building," said Marnie Jenson, finance director at the University of Victoria (UVic) Students' Society.

Jenson, who is in charge of food and beverage services, said the society's policy against contracting out gave students the opportunity to organize boycotts, reduce disposable waste, and institute equitable hiring practices.

"It's difficult to get these things with an outside contractor," she said.

In fact, students at UVic have managed to run the food service themselves, in some shape or form, for over 29 years.

But the present level of student control and involvement at UVic is unmatched in the rest of the country, said Brian Webster, the students' society general manager.

"There are a few small operations that are similar, but in most other universities food services are contracted out," he said.

As well as food operations, the UVic students' society runs entertainment, retail and photocopying services based on the same philosophies.

Soup and steel

Not only does the UVic Students' Society hire students in large numbers, it also has good relations with its employees. Wages are reasonably high for service sector jobs, beginning at $7.18 an hour. Work schedules are flexible in order to give student-employees the number of hours they need and to accomodate their classes.

And all food service workers in the UVic Student Union Building, except the five senior managers, belong to a United Steelworkers of America local.

So far, relations between the students' society and the union seem to have gone well. A few conflicts emerged during the first collective bargaining sessions two years ago, said Jenson, but she said they expected the next session to run much more smoothly.

"It's been very positive having a union in the building," said Webster.

He said the problems that do arise, often stem from the different interests of part and full time staff.

I watch what I eat

Students at UVic get a direct say in the operations of their co-operative enterprise. Each year, the student body elect a board of directors which sets policy and procedures for the food and beverage services, said Jenson.

Day to day operations are run by five full-time managers and a dozen other full-time staff, which give the organization continuity.

"We try to combine the strong points of grassroots organization and professional staff," said Webster.

The staff get input from other students who sit on advisory committees.

"The process is time consuming, but it's functioned well this year," Jenson said. "Things work best when staff and students talk, because it breaks down the us/them mentality."

Students have one more chance to influence things at a general meeting every fall. The year's budget is presented at these meetings, and students have the opportunity to ask questions and suggest amendments.

Low prices, health food and green buns

Cheap food is an official UVic Students' Society policy; managers are instructed to keep prices below the downtown average.

"The health food bar is very good," said Andrew Mori, a staffer on the UVic student newspaper *The Martlet*. "It has has the best attendence and a really dedicated staff."

Jenson agreed that business at the outlet was booming this year, and said the society was scrambling to catch up with demand.

But some comments about the cafeteria were less positive.

"Some days it's pretty good, but on others it's really shitty," Mori said. "People have said they've seen buns with green mold on them. A lot of the workers there just don't have much experience with line cooking."

"The cafeteria's always been a problem," Jenson said. She blamed problems on the number of part-time employees working there and the lack of training. "We're trying to increase training and supervising time."

Then there's the problems of students getting to know the ropes and then leaving. But according to Webster, the services have managed to survive and prosper despite the transitions.

"If turnover was too much of a problem I'd leave," he said. "As it is, there's a lot of opportunity for innovation and change. And there's never a dull moment."

The society has managed to stay in the black fairly consistently, according to finance director Carrie Hall-Jardine, although it ran a $160 000 deficit on a $4 million cash flow last year. Webster blamed the deficit on the recession and increased costs, including expenses incurred during the unionization.

"The deficit was mostly incurred over a transition period," Webster said. "We're trying to break even this year, and in two or three years we'll have eliminated the deficit."

However, even critical Martlet staffers said the society ran its finances well. "We haven't had financial scandals during the last five years," Mori said.

Instead, Mori said he was more concerned over management getting too powerful. "In reality, managers have much more say than students," he commented. "Elected students only find out what's going on in the second half of the year, and by then it's too late. It's very undemocratic."

Jenson disagreed. "Management has to work within guidelines," she said. "If an elected student was uninterested or had no knowledge then managers would be left on their own. But so far there hasn't been a concentration of power."

Best thing on the mountain

The services at UVic run on a scale much larger than anywhere else in Canada. But good services still exist on other campuses.

At B.C.'s Simon Fraser University (SFU), students run a pub which serves alcohol, cappucini and hot food seven days a week.

"We have two main goals: to provide employment for students, and to give the student community a meeting place," said SFU pub manager Toby Alexander.

According to Alexander, the pub provides 75 students with part-time work at $12.60 an hour during the school year. It hires only students who can demonstrate financial need. As at UVic, work schedules are arranged around students' class times.

Alexander said the pub had had some employee problems. "Sometimes they're late, or miss shifts," he said. "And students tend to be in the clouds. We've had some disciplinary problems."

Management also follows UVic's pattern, with an elected board and two full-time managers.

"The pub's one of the best things at Simon Fraser," a bartender at the pub said. "It's one of the few establishments at the university that helps students out." She ran off to serve a customer before she could give her name or describe her working conditions.

SSMU caf to go co-op?

Scott's foods' decision to withdraw from McGill cafeterias this spring has brought co-op cafeterias to the attention of several candidates for next year's students' society executive.

Susan Nickerson, acclaimed to vp finance several weeks ago, publically supports the idea of installing one or several co-ops in cafeterias controlled by Students' Society. Food co-op supporters also include presidential candidates Jason Prince and Adam Atlas.

Student-run and managed services have some precedence at McGill. At Thompson House, postgraduates run a bar serving drinks and sandwiches. The bar employs students and operates on a break-even basis, according to managers. Engineering undergraduate students run both an ice cream bar and a booming copying service.

Co-op McGill, a co-operatively run computer store originally housed on McGill campus, has also proven the cooperative spirit can thrive at McGill.

Students' Society comptroller Jon Shiftman said a student-run food service at McGill would be possible, although he noted it would cut down student revenues. "We could have lower prices, but it would mean lower programming."

Shiftman suggested that students instead devote their energies to buying food in bulk and selling it at cost to students who can't afford the cafeteria.

He warned that if students don't get their food services working, the administration may swoop in.

"McGill is beginning to reexamine the situation. There's got to be someone at the administrative level who's saying: 'Can't we do the same thing and keep the money?'"

In fact, many Québec student associations have long fought to seize food services from administrations. If Students' Society can't make the next step forward, it might just take the great step back.

You'd have to be in bed with a presidential candidate not to understand that.

WOMEN'S WEEK

COMMENT

Women excluded from ivory tower

Why do women still feel excluded at McGill? There are a myriad of reasons.

Not only can women not be safe walking home but they are threatened in the classroom. Women of colour, lesbian and bisexual women are invisible in the education system. If we're not being harassed, propositionned or condescended to, we are ignored or marginalized. The list goes on and on.

We want to know why the Walk Safe Network has been built up on the backs of female volunteers without much adminstrative support. Why do security guards dismiss our complaints or refuse to take action?

Why do professors laugh uncontrollably when we demand non-sexist language? Why is the Pins-Parc interchange still a site of potential attack? Why are there so few women, particularly women of colour, in the teaching ranks? Of the few who do teach, why are they the last hired and the first fired? Why does the university continue to give tacit approval to fraternities and their discriminatory practices? Why are cases of rape, harassment and assault covered up by our adminstration?

These questions will not begin to be answered until McGill changes its whole way at looking at women's participation. Affirmative action did not end when women were first admitted into McGill in 1884. We need more than just tolerance of our presence to feel a part of the academic community.

We need real, sustantive change starting with:

• advocacy process for survivors of sexual harassment to allow complaints to be filed.

• commitment to real financial and adminstrative support for women's groups on campus

• a formal policy prohibiting sexist language

•courses about women of colour, women's sexualities, poor or disabled women

•student imput into the content of these courses

•McGill must make women's safety on and off campus a financial and political priority. They must lobby and finance concrete and useful changes to problem areas. This doesn't just mean better lighting.

•a thorough review of the social climate of fraternities, combined with serious investigations into why so many rapes have occured at their parties

Add your own suggestions and take them to the dean of students, the sexual harassment assessor, vp university affairs of student's society, and the director of physical plant. Demand that action be taken, now. They don't usually listen to students, but it's worth a try.

Carellin Brookes Kristen Hutchinson
Susan Vivian
— Women's Week Coordinators —

HYDE PARK

Yukon lesbian and child to be deported

Opinion by the Gay and Lesbian Alliance of the Yukon

Anna Carrott and Andrea Underwood have been spouses for eight years. They live outside of the village of Teslin in the Yukon, with their two children. Anna and her children are British citizens.

Canadian-born Andrea tried to apply last November to sponsor her family for landed immigrant status. The federal department of immigration refused to even process the application.

They said the regulations make no provision for sponsoring a same-sex spouse. The children were recently kicked out of school, despite assurances from the Yukon department of education that they are entitled to an education here.

Anna and her children have been told to leave the country by early March. 15 year old Odin has decided to return to Great Britain because he cannot afford an interruption at this crucial stage of his education.

Anna and 13 year old Amalie wish to remain in Canada.

The family has hired a lawyer and will take on the department of immigration in federal court. They wil argue that the immigration regulations are inconsistent with Section 15 of the Canadian Charter of Human Rights. A similar case was recently launched in British Columbia.

Protection for discrimation of the basis of sexual orientation is not explicitly included in the Charter. Some Canadian judges say it is implicitly included and others say it is not. The issue has yet to be decided by the Supreme Court.

Meanwhile, the federal government promised in 1985 to take "whatever means necessary to prohibit discrimation based o nsexual orientation in all areas of federal jurisdiction."

They have yet to act on that commitment.

The broader political and legal issues will not be settled in time for Anna Carrott. Her own court case will barely have gotten off the ground by her deadline for leaving the country. Your help is urgently required to make sure this family is not further broken apart.

Write immediately to Bernard Valcourt, minister of immigration (or call him at 613-994-2482) requesting that Anna be allowed to stay in Canada at least until the issue is settled in court. Send a copy to Sven Robinson, MP. The address for both is House of Commons, Ottawa, Ontario and no postage is required.

A trust fund has been set up to pay for legal expenses. Send donations to Andrea Underwood and Anna Carrott Legal Trust Fund c/o the Gay and Lesbian Alliance of the Yukon, Box 5604, Whitehorse, Yukon, Y1A 5H4.

For more info or an update call Marcel Laflamme (lawyer) at 403-668-5252 or Helen Fallding (Yukon Status of Women Council) at 403-668-7508 or 668-6629.

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WOMEN'S WEEK

THE COLOURED WOMEN'S CLUB

A HISTORY OF ACTIVISM

by Chantal Thomas

PHOTO:
A PICTORIAL HISTORY OF THE AMERICAN NEGRO

The history of Black womens' activism has all but been forgotten in the annals of Western scholarship. The contributions of women in general have fallen prey to an academic community historically dominated by and focused on European males.

Womens' activism has been overlooked because it has often not been characterized by vocal, visible political agitation.

Apart from the suffragettes' movement, North American women of the late nineteenth and early twentieth centuries worked primarily outside the so-called "political" sphere. They concentrated instead on local, low-key community work.

The same is true for women of African descent. The history of the Black woman's struggle for the liberation of herself and her community is rarely acknowledged.

The Black womens' club movement is one important chapter in the history of Black women's activism.

The birth of Black women's clubs

By the late nineteenth and early twentieth centuries, a small Black "elite" had developed in North America. The relatively educated and comfortable Black women of these elites formed "clubs" seeking to improve the local communities through various types of social and humanitarian work.

These Black women chose to form clubs for two main reasons.

First, white women's clubs were not accessible to Black women. In white North American society, the activist and philanthropic focus of white women's clubs was triggered by the abolitionist movement.

However, despite their fervent desire to abolish slavery, and their avid subscription to Protestant benevolent humanitarianism, these clubs denied Black women membership.

Secondly, the Black elite, of which these women were a part, were convinced the Black women's clubs movement would play a vital role in the struggle for Black liberation.

"It was believed that educated black women had a special responsibility to assist in the lifting of the race," said Cynthia Neverdon-Morton, a historian of the Black women's club movement.

The Coloured Women's Club in Montréal, like other Black women's clubs, adopted the popular ideal of women's duties as moral, humanitarian, and domestic. They modified this ideal according to the urgent needs of the Black community. The moral and social "uplifting" of the race became the anthem of Black women activists.

Montréal: Coloured Women Incorporate

The Coloured Woman's Club of Montréal grew out of the "Women's Art Club", a social group founded in 1900 by a Mrs. Anna Greenup.

The Club was founded in 1902, with the aim of assisting the struggling Black community in Montréal.

"Immigrants from the West Indies were often uprepared for Canadian winters and Canadian discrimination. The Club provided warm clothing for these newcomers and a welcome in the community," said Sylvia Warner, a club member of many years.

In the twentieth century, the Coloured Woman's Club has provided Black people with services denied to them by Montreal's social agencies.

Beginning as a response to a severe epidemic of influenza during the first World War, the Club maintained a bed in the Grace D'Art Hospital. Club members volunteered as visiting nurses and mothers' aids; provided cemetery plots for the interment of members of the community whose relatives could not afford their burial; and operated soup kitchens thoughout the depression.

In the 1920s and 30s, the Coloured Woman's Club thrived as a social cornerstone of Montréal's Black community. "The entire community looked forward to the fundraising Annual New Year's Matinee Dinner Dance, (which was) a family affair, and for many of the young ones, their first public social event," Warner recalled.

From local to international

Like other Black womens' clubs, the Coloured Woman's Club continued to grow and change with the times. It began to incorporate regional, national and international civil and political viewpoints.

In Montréal, the Club supported and continues to support the Union United Church and the Negro Community Centre. The Club also contributed to scholarships for African-Canadian students, donated to the Sickle Cell Society, and gave assistance to individual cases of need brought to their attention.

On the regional and national levels, the Coloured Woman's Club worked closely with the Canadian Negro Women's Association of Toronto. In 1973, they organized the first National Congress of Black Women.

"There, Black women from all over Canada met and found that there was a need for the existence of a continuing national body to provide a network of solidarity for Black women in Canada and to be a united voice in the defence and extension of human rights and liberties," said one Club member.

The Congress of Black Women has multiplied to over 25 chapters across Canada.

Recently, the Coloured Woman's Club has addressed international human rights. They support and adopt children from African and other "developing" countries, and assisted Jamaican victims of Hurricane Hugo.

Communites: An "our-story" to cherish

Alternative scholarships criticize the narrow focus of conventional Western scholarship. However, these very scholars too often accept the conventional Western definition of "important" history: political events, ideas and individuals.

To redefine world history, alternative scholarship, such as women's history and Black history, must begin to record the history of communities. In so doing, we discover rich and virtually untapped records of the experiences and activities of politically excluded groups.

We also revalue the "community" as a focus of scholarship. We reinforce our own commitment to the protection of our own communities.

And we begin to truly define "our-story."

WOMEN'S WEEK

TOO TIRED TO CELEBRATE

by F. Pierre-Jacques

As Black Women, we often have many reasons not to celebrate. We belong to a multitude of communities, that expect us to "educate" them on our realities at every turn, leaving us overextended and tired.

Furthermore, we don't always feel like celebrating with people we spend a large part of time demanding a little respect, or least understanding from. We go to events, where our concerns are marginalized under the topic of racism, even though we can speak on filmmaking, global warming, post-structural feminism and liberation theology. More often then not our concern and empathy for the suffering of Black Men are often ignored if not outrightly dismissed.

But celebrate we must, we must celebrate because as Black Women we have a long tradition of fighting oppression in its many varying forms. We fought silently during slavery, by "owning" and protecting every one's child because we were denied this of the ones we had ourselves.

The battle for our reproductive rights continues in its modern reincarnation. We fight the forced sterilization of women in the United States and the so-called Third World as well as for equal access to safe and legal abortions.

We fought silently, during the last three decades in Canada as foreign domestics leaving family and friends behind in the hopes of a better life, and this fight is not over. The proposed changes to the entrance requirements for foreign domestics will again disadvantage us more than those from european countries.

In addition, to these on-going struggles, we fight silently against racist landlords, school teachers, employers, bank tellers etc... All these little battles, all the time, every day, can wear you down. There seems to be no time or energy to celebrate.

That is why it is so important to take the time to acknowledge if not celebrate the battles we fought, especially the small battles, the ones we fight at schools, at work, getting housing, getting a seat on the bus. We must celebrate these battles whether we win or lose them, because it was hard just to fight them.

We also need to acknowledge the Black Women that did not fight so silently – the large battles of Marie Joseph Angelique, Mary Ann Shadd, Anne Greenup, Rosemary Brown and Glenda Simms, among others.

In 1734, Marie Joseph Angelique, a female slave, set fire to her mistress' house in an attempt to gain her freedom. Her ashes were scattered to the wind.

Mary Ann Shadd, the first women's newspaper editor in Canada, published the "Provincial Freeman" from 1853 to 1857 to service the Black Community.

Anne Greenup founded the Coloured Women's Club of Montréal in 1902, established to counter the lack of services offered to blacks during a series of epidemic outbreaks.

Rosemary Brown and Glenda Simms, are two contemporary Black women who have forged a strong presence in the public arena of Canadian politics.

Celebrating is a way to acknowledge and observe our own small battles as well as the larger ones fought by these Black women. We must celebrate whether it is during Black History Month, International Women's Day, or the Marie Joseph Angelique event planned for June 21. These are occasions to break the silence, to speak out, to come to voice.

Most of all it is an opportunity to wrap ourselves in the warm shelter of "sisterhood", to strengthen ourselves with the acceptance and love that we provide to each other in small dosages every day. It is a necessary ritual, in order to go on and fight the next battle.

The Collective of Black Women of Montréal, as part of the 350th Anniversary of the City of Montréal will sponsor a one-day event to celebrate the legacy of Marie Joseph Angelique on June 21st 1992 at Dawson College. The Collective wishes to invite all women to celebrate with us the act of defiance that Angelique's life represents. For more info, please call N.D.G. Black Community Association at 481-3598.

MARY SHADD: AN ENERGETIC SPIRIT

by Kiké Roach

Picture a beautiful black woman with an energetic spirit and a passionate concern for human rights. Her intelligence and determination set her on a remarkable career as teacher, lawyer, writer, lecturer, editor and publisher.

Her accomplishments shine in the face of the bitter racism and sexism of the time. What is even more remarkable is that the time is not the 20th century but the19th.

The woman is Mary Ann Camberton Shadd. Born in Delaware on October 9,1823, Mary was the first of Harriet and Abraham Shadd's thirteen children. Free blacks in a slave state, the Shadds were pioneers in the Underground Railroad movement. They used their home as a "station" to harbour fugitive slaves fleeing to Canada. Mary followed in her parent's footsteps and devoted herself to bettering black life all over North America.

Shadd completed her studies at a Quaker boarding school. As a teenager, she returned to her hometown and opened a school for black children. She became deeply committed to educating black adults and children who were systematically excluded from white schools. She founded several schools and served as teacher and principal in numerous institutions in the Northeastern States and Southern Ontario.

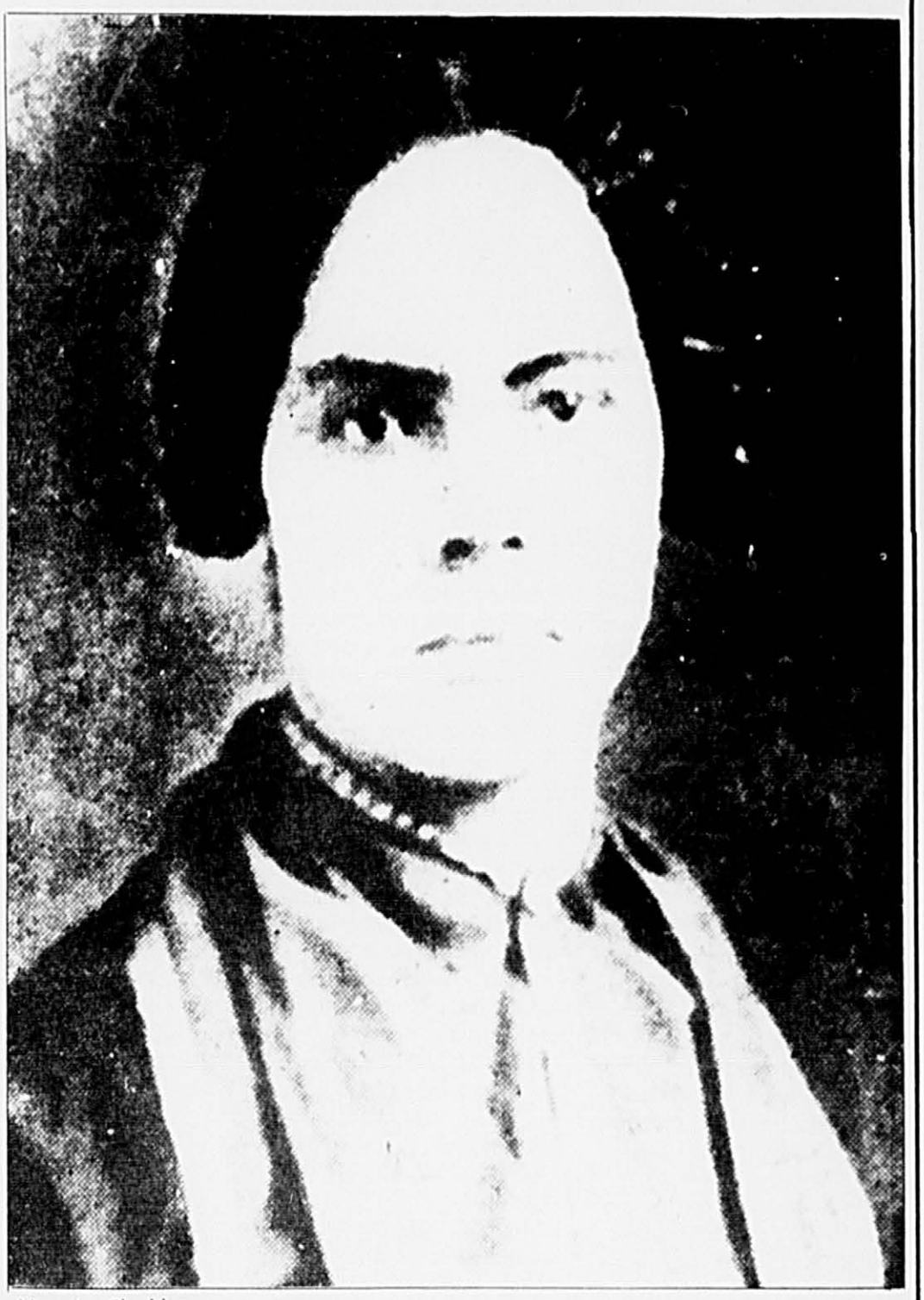
In the fall of 1851, Shadd settled in Windsor, Canada West. In 1853, with local support, Shadd became the first black woman in North America to establish, publish and edit a weekly paper. She was the first woman black or white to do so in Canada.

The Provincial Freeman "Devoted to Anti-Slavery, Temperance and General Literature" reported on the activities of the local black community. It carried international news, consciousness-raising articles, poetry and debates on the issues of the day. Shadd also used the paper to further public understanding of the burgeoning women's rights movement.

She aligned herself firmly with the feminist movement. She was an active member of the National Woman Suffrage Association while urging black women to form their own franchise associations to address their special needs. As a delegate to the American House Judiciary Committee, Shadd demanded black women's right to the franchise. She and 60 other women used civil disobedience tactics to pressure the government into according all women the right to vote.

Her politics also involved her in campaigning against slavery and helping to improve the lives of impoverished refugees new to Canada.

She was a founding executive member of the Windsor Anti-Slavery Society. Her articles on anti-slavery issues appeared in more than half a dozen papers.



Mary Ann Shadd.

Her work won her the recognition and friendship of famous abolitionists and radicals such as Frances Harper, John Brown, Lucretia Mott and Frederick Douglass.

In 1863, Shadd became the only woman to be commissioned as a Recruiting Officer during the American Civil War. After Emancipation, she left Canada permanently, making Washington, D.C. her new home.

Shadd toured extensively as a lecturer, gaining fame as an excellent debator and talented speaker. She spoke courageously on subjects like black pride, women's rights and the education of blacks in the South, at a time when the lynchings of blacks had reached a frightening crescendo.

Shadd became the first woman law student at the newly formed Howard University. She was initially refused graduation and admittance to the bar association due to sex discrimmination. But in 1883, she prevailed and graduated with honours. At the age of 60, she began a busy law practice defending the rights of working class people.

Mary Ann Shadd married Thomas Cary in 1856 and she was the mother of two. She died on June 5, 1893.

WOMEN'S WEEK

Up against the wall

BY KELLY GALLAGHER–MACKAY

AT MCGILL, SEXUAL HARASSMENT IS A "UNIVERSITY OFFENSE". THAT MEANS THAT THE ADMINISTRATION CAN TRY VIOLATIONS AND DETERMINE SANCTIONS WHEN CLAIMS ARE MADE. THE UNIVERSITY'S POLICY WAS DRAFTED FIVE YEARS AGO. STILL, FEW PERPETRATORS ARE CAUGHT, FEW COMPLAINTS ARE MADE, AND THE PROCESS IS DAUNTINGLY COMPLEX.

CRITICS SAY THE PROCESS IS NOT HELPING VICTIMS OF HARASSMENT.

"I expected the harassment process to take me seriously, and try to help me out of an abusive situation. It did neither," said Julie (names have been changed to protect privacy), who attempted to file a complaint last year.

But according to a number of feminist theorists, sexual harassment is an abuse of power, which targets women in particular. In most sexual harassment cases, the evidence is fragmentary and circumstantial. And the damage caused by such an experience is usually invisible, since it commonly undermines women's confidence and participation.

This isn't harassment... is it?

Sascha filed a formal complaint of sexual harassment last year, after Jack, a TA she was friendly with, told her he was interested in her.

Jack persisted in asking about her. Sascha's first response was defensive. She stopped going to class, missed the two review sessions scheduled before the exam, and decided not to go see him about her paper as she had planned.

Sascha didn't identify her experience as harassment, although her defense strategies already might have cost her marks. But her TA "just snapped", she said. The marks she received on her paper and exam plummeted to 50 per cent from high seventies on the midterm, and her final grade in the course was a C-.

"When I went to see the professor to get a mark breakdown, he told me I must have done something *really* wrong," said Sascha. "I didn't want to be a problem student, so I just said that I didn't get along with the TA."

Even when the professor told Sascha that her exam had been marked particularly harshly, she didn't say anything. Her mark was raised but no further action was taken, as Jack was supposed to be leaving the university for research purposes.

Under whose control

The sexual harassment policy at McGill says a complainant can stop proceeding at any point. But Sascha was unfamiliar with the policy, and didn't know where to get information. She was uncertain whether the case would go through university bureaucracy, and what control she would have over the procedure.

At that time, pamphlets about sexual harassment read "TALK to us" on the cover, but didn't mention harassment, nor offered any attempt to *define* harassment.

Sascha finally told the professor she thought her mark had dropped because she had refused to go out with the TA. According to the professor, his first response was surprise.

"I think all of us know, at a theoretical level, that sexual harassment goes on here," said Professor Mahoud. "But before [Sascha] told me, it was always anonymous. Seeing the effect on one of my students was shocking and an eyeopener."

He counselled Sascha about her options, including contacting the McGill sexual harassment assessors.

"I knew that she would have to bear whatever nastiness was involved, but I assumed she would be treated fairly in her individual case," Mahoud said.

Sascha only changed her mind about filing the case when a different TA in the department told her that Jack was returning. She thought some record should be on his file in case the same thing happened to other students.

What good will a complaint do?

For a harassed person to make a complaint, she must be able to recognize she has been harassed. But in many cases, women are afraid they have misinterpreted the situation.

According to Leanne, who did *not* file a complaint despite harassment problems, "[t]he whole idea that my marks were being filtered through some perspective that had nothing to do with my abilities was really degrading."

However, with her only tangible evidence being that her marks were *too high*, Leanne was suspicious that the harrassment process would just laugh at her and disregard the humiliation and discomfort she experienced in class.

Furthermore, she didn't want to confront the harasser for fear of further persecution.

"Instead of going through the University's harassment process, Leanne coped with the experience through conversations with her friends, who offered her "a place to work things out".

Pat Wells, a McGill sexual harrassment assessor, said the sexual harassment policy is not a deterrent to complainants.

The office also offers protection to those who come forth, according to Wells. But protection is given only for "any *other* incident where the indivdual is harassed," according to Wells.

But, the office does not investigate anonymous complaints. Women who come forward must be prepared for their harasser to know their name. Otherwise, nothing can be done.

"People get very upset when they are accused of sexual harassment," Wells said. "The accused has a right to know his accuser."

Since the accused person is often a teacher or supervisor, many women may hesitate to make a formal complaint.

"Anecdotally, I would say there seems to be a widespread climate of acceptance at McGill of involvements between people occupying and potentially abusing positions of power," said Professor Mahoud.

"Often there isn't a recognition of the potentially very serious ambiguities involved in the rules and approaches between people in different postions in the power structure."

Abusing the system

Sascha filed charges because she wanted a reprimand in Jack's file which might keep him from harassing anyone else. "I believed the University's reputation as a fair institution was at stake," she said.

In the five years that the process has been in operation at McGill, Wells has heard of only *one* complaint (out of more than a hundred) she believed was motivated by malice. But she believes anonymous reporting might increase the number of malicious complaints and lead to an abuse of the system.

Professor Mahoud concurred that someone who filed a complaint had to have a political commitment to see them through the process. "As far as I could see, a tremendous public good could be served if she went through the process. But she herself could expect nothing but a drain on her emotional energies and time."

"Nightmare" process

Both Professor Mahoud and Sascha underestimated the toll that the process takes on a complaintant. Sascha said that the process was a "nightmare".

The assessor "encouraged me because she thought I had a fairly good case and good evidence," said Sascha. But after she gave her permission to investigate, Sascha did not hear from the assessor for the six week investigation period.

Sascha phoned the assessor after the six weeks had elapsed. "I was very concerned." During the investigation, the assessor contacted the professor *only* to get data on marks. And the assessor did not contact the other students Sascha gave as witnesses.

When Sascha finally contacted the assessor herself, she was told "the decision was already made and the assessor needed her address to send her a copy of the decision". The assessor wrote the principal there was "NO evidence of sexual harassment, only a possibility of conflict of interest."

As far as Sascha is concerned, the information she received from Wells was "deceptive". "In terms of performing her job and exacting any element of truth as to what happened, she was absolutely incompetent," Sascha said.

Discrimination in favour of good students?

According to Wells, the investigation "gathers as much information as possible to determine whether it is a legitimate case." The evidence she looks for includes an admission by the harassor, witness accounts of persistently harassing behaviour, and personal files.

Wells always looks at a student's marks. "If a student who generally gets 'A's suddenly receives a much lower mark, it tends to support the complaint," she said. This standard is not applied only to students who have 'A' averages.

Wells' judgement on whether marks are relevant is entirely subjective. "There is nothing hard and fast in my decisions beause every case is different and treated as such," she said.

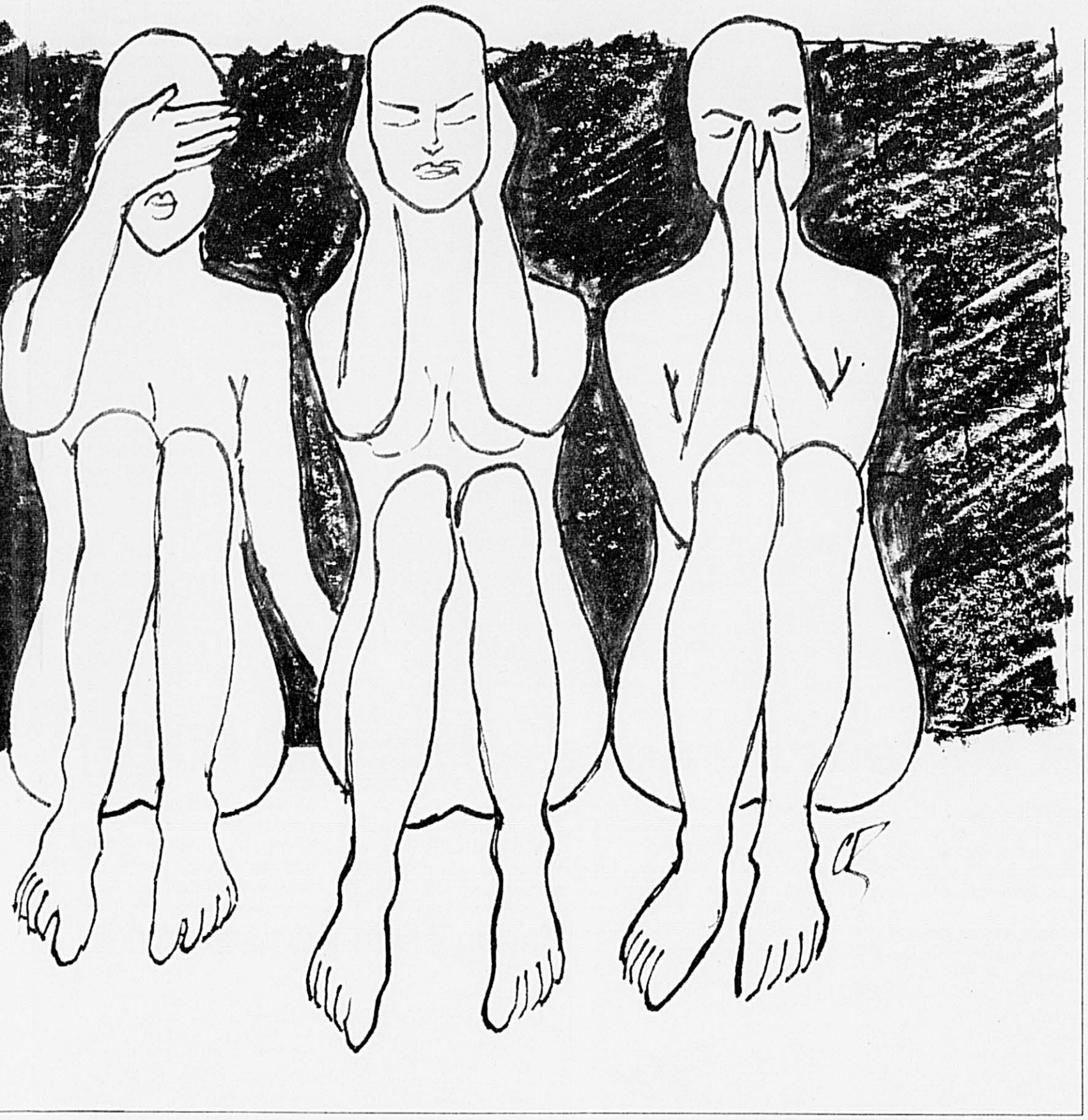
Julie, who decided not to make a formal charge after approaching the assessors, one reason she was discouraged from complaining was that she was a poor student. She thought it would be difficult to prove her lab demonstrator adversely affected her grade.

"My grade wasn't changing much, but it was still intimidating to have to face this man who regularly propositioned me in the hallway," she said. Julie stopped going to her labs and failed the course.

The entire process assessment process is subjective. There are no standards to which a complaintant can refer, and no scale suggesting which penalties apply to which forms of harassment.

If someone is found guilty, the penalty can range from compulsory arbitration between the parties

WOMEN'S WEEK



to a letter of apology to expulsion or dismissal.

Because penalties are vague, and rarely applied, and all procedings are confidential, the process is not an effective deterrent.

The process

Common law principles demand that a trial starts with the assumption that the accused is innocent until proven guilty *beyond a reasonable doubt.*

But observers have pointed out that when applied to issues of harrassment, that creates unusual difficulties with regards to making a case. The offense is by its nature unlikely to occur in the presence of witnesses, and the decision rests on the issue of sex without consent. Proof of consent is difficult to attain, as is proof that a behaviour was found "vexatious or abusive" - as the harassment guidelines for McGill demand.

In other words, assessors at McGill have taken upon themselves the capacity to decide whether women are or are not *experiencing* sexual harassment. But women's behaviour — skipping classes, changing their habits to avoid someone — is affected by their *own* perception of their situation as one of radical discomfort. And their (in)ability to address their harasser about the problem may be conditioned by perfectly legitimate fear. Clearly, if the sexual harassment policy is to help create a climate favourable to women, then it must recognize these problems.

The entire process at McGill is one of fact-finding and a determination of right and wrong. This is not particularly supportive of someone who has been subject to the upsetting experience of sexual harassment. "We're supposed to work under the rules of natural justice. We're not supposed to be the advocate of the complaintant," said Wells.

In fact, the only person I've heard of who is satisfied by the process is someone who was *accused* of Sexual Harassment. He wrote in to the *Daily* to say he felt completely vindicated and he was glad that the assessors had found out he'd done nothing wrong.

Banging heads

As Sascha was to find out, there is no automatic procedure to keep someone from having the same TA mark her work following an accusation of sexual harrassment. Any follow up requires the complainant to contact a sexual harrassment assessor of her own accord should there be any continuing violation.

When Sascha wound up in another course where Jack was one of two TAs, she attended the other TA's conference. But, because "nobody followed [the case] up", he marked her midterm. Jack gave Sascha yet another exceptionally low mark. She was forced to deal with the same problem again.

Sascha had to approach the new professor herself, in hopes that he would agree to mark the rest of her work himself.

Through a coincidence, Sascha has found out that a second woman, Karen, was also subject to Jack's unwanted sexual attentions, although her marks were not affected as seriously. Karen did not complain at the time. By now, it is too late for her to file since the harassment policy states that "no complaint shall be considered with respect to an incident of sexual harassment which occurred more than one year prior to the complaint, unless the assessor obtains the permission of the Principal."

Karen did not complain immediately because, according to her, "harassment is always played up as something huge and grotesque." Although she had found Jack's attentions "generally kind of gross - everybody knew it", it took her a long time to decide that "this constant discomfort was harassment."

Sascha would now like to see Jack prevented from ever TAing women again, regardless of the potential impact on his career. "It was not an isolated incident. He's ruining his career - no-one else stepped in to aid him in the process. He's doing it singlehandedly," she said.

Myth and propaganda perpetrate the idea that processes like sexual harassment proceedings can destroy the life of the person accused of harassment by throwing them out of the university on a suspicion. This widespread myth may deter someone from making a complaint out of a feeling of responsibility. The myth also perpetuates a lack of support for the process from members of the faculty or managers. According to what those who have been through the process themselves say, changes need to be made in order for women to feel safe about bringing these cases to university attention. Only when that happens can women at McGill begin to feel like they belong.

WOMEN'S WEEK

The feminisation of AIDS

by Sebene Selassie

Women are the fastest growing group in the AIDS epidemic yet they do not receive adequate research, drug trials or treatment.

For women between the ages of 15 and 44, AIDS related mortality is ranked fifth among the leading causes of death in the United States. AIDS deaths are the number one killer of African-American and Latina women in New York and New Jersey.

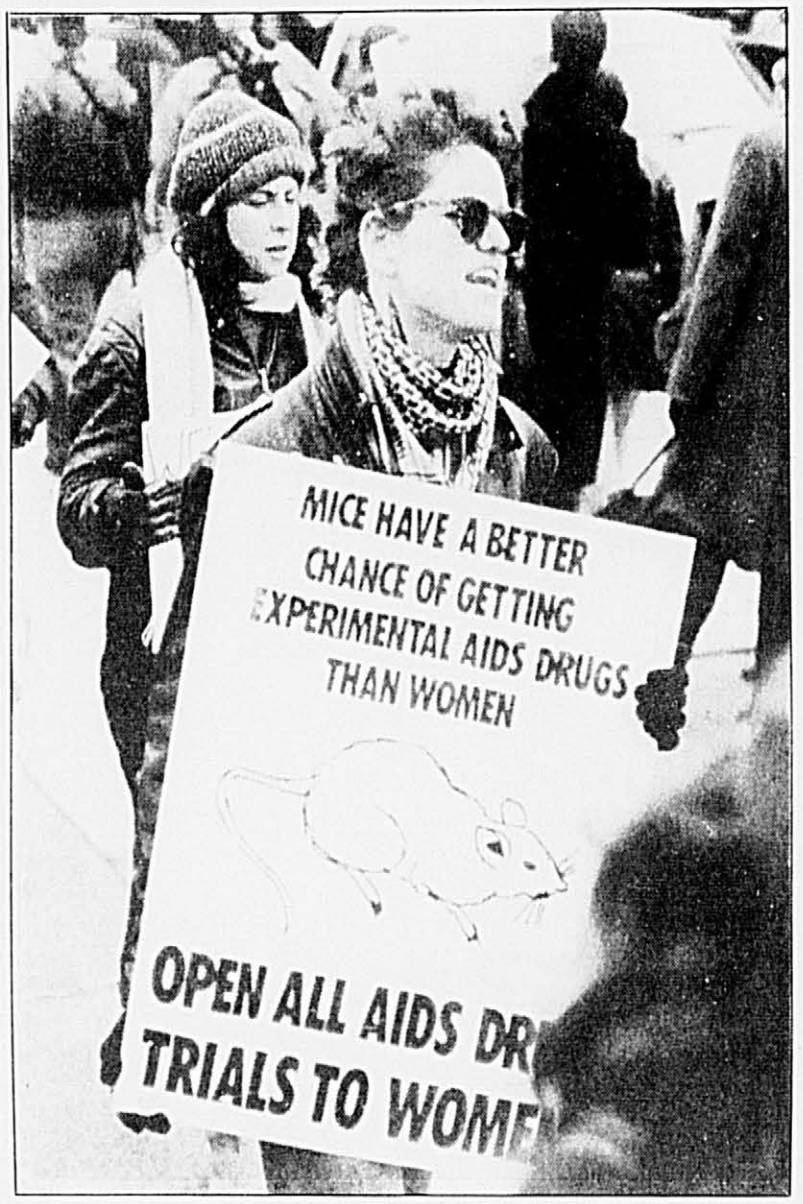
But women make up only seven per cent of those enrolled in AIDS treatment research. People of colour, intravenous drug users, and the poor have also been ignored in AIDS research.

Lack of access to experimental drug trials places a woman's lifespan at an average of four months after being diagnosed. For a white male the average is a little over a year. This staggering difference in long-term survival shows the disparity in the quality of health care available to different groups.

Research into drugs designed primarily for the female body have been very limited. There is concern that the toxicity level of AZT, the most widely used drug for AIDS, is dangerous to women.

Lack of money and insurance prevents many infected women from getting access to basic care. Dependant children and family can create financial and psychological stress which lead to a general deterioration of women's health. Poorer women cannot meet basic nutritional requirements necessary to keep up their immune system which becomes extremely weak with infection.

There is also a lack of information concerning female specific reactions to the virus. It took over a decade for researchers to discover that the virus manifests itself differently in women.



DAILY PHOTO:THE ACT UP/NY WOMEN & AIDS BOOK GROUP

Studies have shown that one third to one half of all HIV infected women have gynecological complications before other symptoms appear. The Center for Disease Control in Atlanta ignored for years the occurrance of genital complications in relation to AIDS diagnosis. Female related symptoms were excluded from federal guidelines of HIV infection.

Many HIV infected women are reported to have chronic yeast infections, irregular periods, and abnormal pap smears. The definition of AIDS set forth by the U.S. government has until very recently excluded these symptoms. Doctors still fail to recognize these recurring manifestations as possibly HIV related and almost never recommend testing.

Many HIV positive people develop a skin cancer called kaposi-sarcoma (KS). There is a lower incidence of skin cancer among HIV positive women, but they are more likely to get genital warts. New studies have linked KS and genital warts.

In the U.S., women account for the majority of cases of heterosexually transmitted AIDS. But most HIV positive women contracted the virus through infected needles. In Canada, 50 per cent of women diagnosed with AIDS contracted the virus through heterosexual contact.

Soon the number of female cases will equal, if not surpass, male cases. Diagnosis, research, and treatment of women with HIV positive or AIDS needs to be addressed more thoroughly.

We need to learn more about AIDS

Sebene Selassie

People feel saturated with AIDS information. We've read all the articles, pamphlets, and books. We've seen all the posters, commercials, and videos. We know everything we need to know about HIV/AIDS, right?

Well, if the AIDS related articles in the March 1992 issue of *Mademoiselle* are any indication, people have a lot to learn.

In a personal account entitled "Sleeping with the Enemy," an anonymous woman describes the fear and hardship involved when her partner of two years tested HIV positive.

The title itself presents problems, leaving the significance of "enemy" open to encompass either the virus or the infected person. Targeting HIV positive people or people living with AIDS as "the enemy" instills a fear and paranoia reminiscent of early years of the AIDS crisis, when infected people were stigmatized and quarantined.

Unfortunately ignorance continues to surround this issue and is encouraged by false and misleading associations.

The writer of the article chooses to stop having intercourse with her lover for fear of being infected; a valid fear. However, this is the only article in the issue that deals with an HIV positive sexual relationship, as opposed to casual contact or unknown HIV status.

Nowhere does Mademoiselle offer women indications of the sexuality of HIV positive people, leaving them sexless and, once again alone.

In a second article, Mademoiselle claims to offer "The Real AIDS Numbers." The article offers women the questionable possibility of accurately calculating risk. It merely perpetuates the use of outdated and misleading vocabulary and information.

Cities with the highest number of cases are cited as having higher concentrations of "risk-groups" and heterosexuals are labelled "low-risk." If we're all so informed, we should know there are no such things as "risk groups." There are only levels of "risk activities," from very high to very low.

HIV is not a selective virus, yet people continue to label it a gay male and junkie problem. The article offers suspect advice when it warns women to avoid sexual contact with an IV-drug user. Again safer-sex is categorized according to whom you sleep with and not how you sleep with them.

In a third article, "Doing It Right," the authors offer safer-sex, not safe-sex, guidelines for women. Considering most women still feel uncomfortable talking about sex, it is important to continue information dissemination about condom use. There is no mention of oral or anal sex, or of what to do if a condom breaks.

DAILY PHOTO:THE ACT UP/NY WOMEN & AIDS BOOK GROUP

See Jane put a dental dam on Sue

Women are the fastest growing group of HIV/AIDS related cases. Information, counselling and research must include them as well as people of colour, IV-drug users, and the poor. However, articles such as these are of no use if they are filled with stereotypical, incomplete, and dangerous information.

Playing it safe-a woman's guide

Intercourse

Use latex condoms for all penile-vaginal and penile-anal intercourse. Pulling out or putting on a condom after initial penetration doesn't work. Additional protection for intercourse can be provided by using spermicides containing Nonoxynol-9. Be careful, many women are allergic. Use only water-soluble lubricants for all intercourse. Petroleum or oil-based lubricants deteriorate latex. That means no food with oil like peanut butter and whipped cream.

If the condom breaks, apply spermicidal foam with nonoxynol-9. It's the only thing besides bleach and alcohol known to kill the virus, and you cannot use bleach or alcohol in your vagina or anus.

Oral Sex

If someone is going down on you, or you're going down on another woman, use unlubricated latex condoms cut down one side. For lubricated ones, the lube must be turned toward the vulva. Dental dams should be stretched from the clitoris down, covering the whole vagina. This is a must when you have your period.

If you are giving head to a man use a condom. If you don't, at least do not swallow the ejaculate. Cover the anus with latex for rimming.

Do not brush your teeth before oral sex. Small abrasions increase the risk of infections, as do any other oral sores or lesions.

Sex Toys

Don't share toys, cover them with latex condoms. Change condoms between plays. Clean your sex toys very thoroughly with hot, hot water.

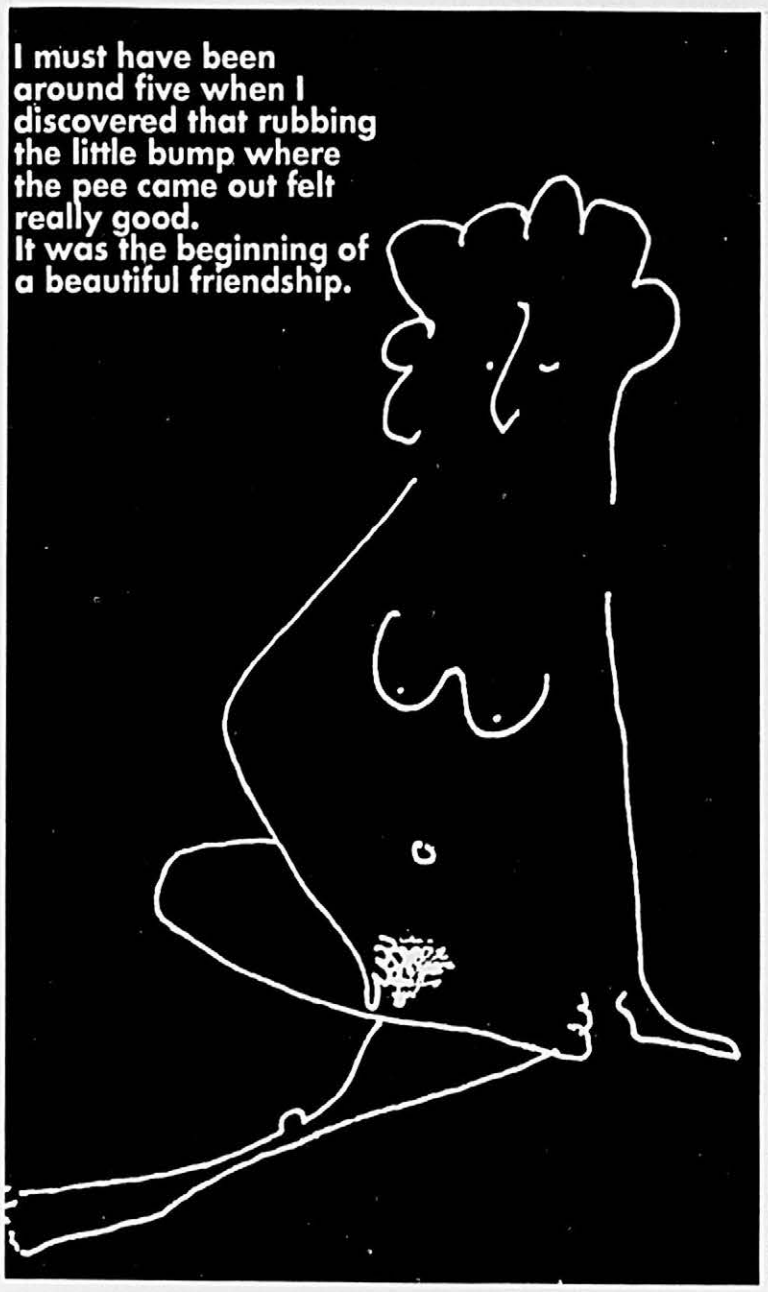
Fisting and Finger Play

Use surgical or veterinary gloves or condoms for finger play – especially if you have cuts or abrasions.

— Sebene Selassie

WOMEN'S WEEK

One woman's quest for orgasm



CUP(Toronto) — I can honestly say for most of my childhood, my clitoris and I had a rollicking good time. By some miracle my parents managed to avoid screaming hell and damnation every time my hand happened to wander to my crotch area.

Penis-laden pages

That was my idyllic childhood. When I hit puberty things started to go downhill. As far as I could tell from extensive reading of the vast selection of porn and erotica our culture has to offer, women did not have orgasms.

In the porn canon, the clitoris was, and still is, a mysterious and elusive subject. My friends and I combed the penis-laden pages of the Penthouse forum for months. Women were everywhere cooing, writhing and wiggling under the massive phalluses of men with names like Long Dong Silver, but none of them ever actually came.

Was the clitoris a part of the anatomy no one else had? Were we the only ones who, throughout our childhood, spent many happy hours in the bathroom showing each other how we "did it?" Had there been some kind of atomic expolsion in our neighbourhood that had left us with these strange but fun body parts?

Things were easier for adolescent boys. Orgasms were natural. They were a matter of pride. Teenaged boys got drunk and had contests to see who could shoot his cum the farthest. Great writers described the orgasms of young boys in mind numbing detail.

Oohing and Ahhing

What did teenage girls have? Some busty Jackie Collins character oohing and ahhing as a square jawed millionaire worked her nipples over for the millioneth time. Big deal. I mean nipples are OK, but they really aren't the place for action as far as cumming is concerned.

I was one of the lucky ones. Alot of my friends had never masturbated and didn't know what cumming felt like. "Orgasms?" cried my grade ten best friend, "You don't get those until you're thirty or something." Another friend claimed to have had an orgasm while dancing with her fifteen year old boyfriend at a Halowe'en masquerade. Another friend believed touching her own genitals was so disgusting she could barely put in a tampon without gagging. Yet she claimed she measured her orgasms by the amount of fluid she produced.

"Oh yeah, it was great. Cum was running down my legs in rivers!" I was dubious. The only women I knew who came like that were the ones in the pages of Playboy.

"But how did it feel?" I asked.

"I dunno. OK. I guess. Pretty good." It didn't sound like an orgasm to me.

"But was it sort of like a build up and then kind of like a sneeze?" I said.

"Not really."

And on and on it went - the search to define the female orgasm. Masters and Johnson couldn't do it and neither could we. Again I point out that it must be easier for teenage boys. You rub your dick, some white stuff shoots out, you've had an orgasm. It's easy.

But even those of us who actually knew what orgasms were, the arrival of men of the scene created a new set of problems. The mind of teenage boy is, perhaps, the only place in the world where the clitoris is even more obscure then in the page of the porn mags. Teenaged boys are paragons of sexual subtlety who treat cunniligus like some contest to spread as much spit as possible in the minimum amount of time.

On a muggy summer day of my fourteeth year, I spent a passionate afternoon languishing on the Peter Puck sheets of my grade ten boyfriend's bed. I jerk him off repeatedly. "Ohh baby, ooh ooh baby, baby!" he moaned. Obviously a man suckled on the pages of Penthouse forum. Every now and then he jerks a couple of dry fingers up my vagina in the hopes that I'll erupt into spasms of ecstasy. I stare at the ceiling and think about getting together later tonight for some real fun with the zucchini my mother bought for Friday night casserole.

The wonder of vegetables

Vegetables were the saving grace of my teen years, when the detachable shower nozzle lost it's charm. And you avoided sending away for the Arouser, "eleven inches of vibrating pleasure", because your mother might accidentally open the package.

Carrots, zuchinini, cucumber, parsnips, I fucked them all and then returned them to the vegetable crisper. Masturbating with vegetables may sound wierd, but its not so unusual. Several of my friends, and I'm convinced hundreds of women, confess the same predeliction for tubular shaped crudities. Next time you eat a vegetable, think about it.

I should probably clarify what I mean by fucking vegetables. The vegetables themselves are not the source of pleasure. The clitoris is the place to be when a woman wants to cum. The zucchini, carrot or whatever, just makes those vaginal contractions a little bit more fun.

Do vaginal orgasms exist?

This brings us to another myth about women's sexuality which seems to have alot of currency: the vaginal orgasm. I'm convinced there is no such thing. I've been incredulous of the whole male "big cock" complex.

Once, one of my high school dates was so proud of his penis size, he cornered me in the washroom just to display his nine inch wonder. I barely escaped with my gag reflex intact.

It doesn't matter if a man has twenty inches. If there's no clitoral stimulation, there's no fun and penises, let's face it, are remarkably badly designed to do that. If you really want to know what kind of lover a man is, take a look at his tongue and hands.

WOMEN'S BRIEFS

Abortion clinic wins charitable tax status

The Everywoman's Health Centre Society, which operates an abortion clinic in Vancouver, is now a legal a charity. This ruling follows a three-year struggle to obtain a charitable tax number from revenue Canada. Financial contributions to the society are now tax deductible.

Hilda Thomas, of the health centre, called the desicion a "tremendous victory for women."

Abortion rights groups predict the clinic will receive more revenue and other abortion clincs may now be able to gain charitable status. Thomas said she felt the ruling would give women across Canada greater access to abortion clincs.

Japan admits past sexual slavery

Korean women are demanding reparations for being forced to service Japanese soldiers during Japan's occupation of Korea in the1930's and 1940's. The Japanese government has finally admitted it forced 100 000 Korean women to spend years as sexual slaves to its soldiers. They also sent women all over the Pacific to serve the soldiers.

Japan's government has belatedly apologized. But it said it does not owe any reparations to individual women because it paid reparations to the Korean government in 1965.

Several women have filed a class action suit in a Japanese court demanding reparations. One woman's deposition said she was sent to a Japenese naval base on a South Pacific island when she was 16. She was forced to undergo intercourse with about 15 men a day. The men often beat her, and one stabbed her. When the Japanese navy retreated form the island, it left the women there. She eventually was able to return to Korea but not to her family.

Soaked protester sues

An abortion clinic can continue watering its lawn even if that means an anti-abortion protester sometimes gets wet, the Nebraska Supreme Court has ruled unanimously.

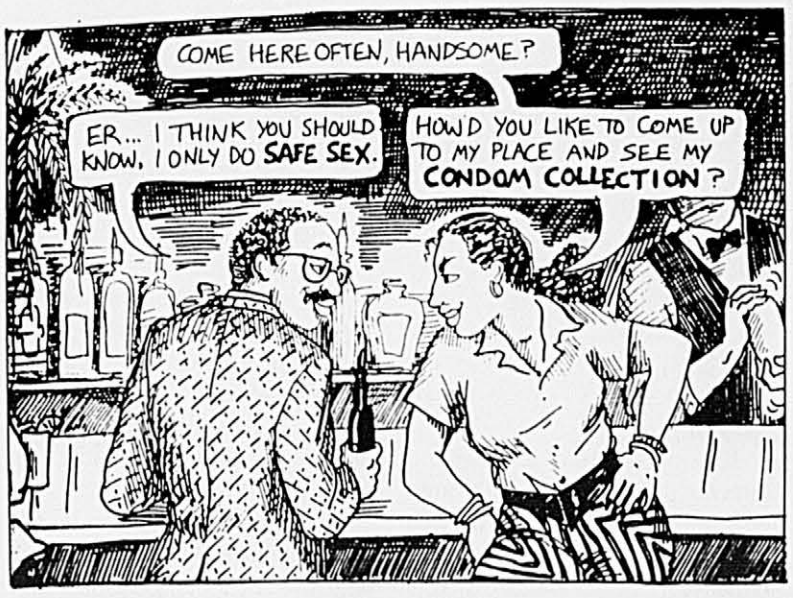
One protester had argued the law sprinkling every morning by the Women's Service Medical clinic in Omaha created a nuisance which interfered with his right to free speech.

He said the water forced him into the streets to stay dry, endangering his safety and making it more difficult to speak to women entering the clinic. He had asked the court to order the clinic to water its lawn at a different time or in such a way that the sidewalks remain dry.

The high court said he had no standing to assert damages under a public nuisance theory and had proven no substantial injury to himself.

Light sentence for university prof

Emory Universtiy was too lenient with a law professor accused of kissing female students and pursuing them for dates, said the US department of education. The law school should have charged Abraham Ordover with sexual harassment instead of letting him off with a public reprimand said the office of civil rights, after a six week review.



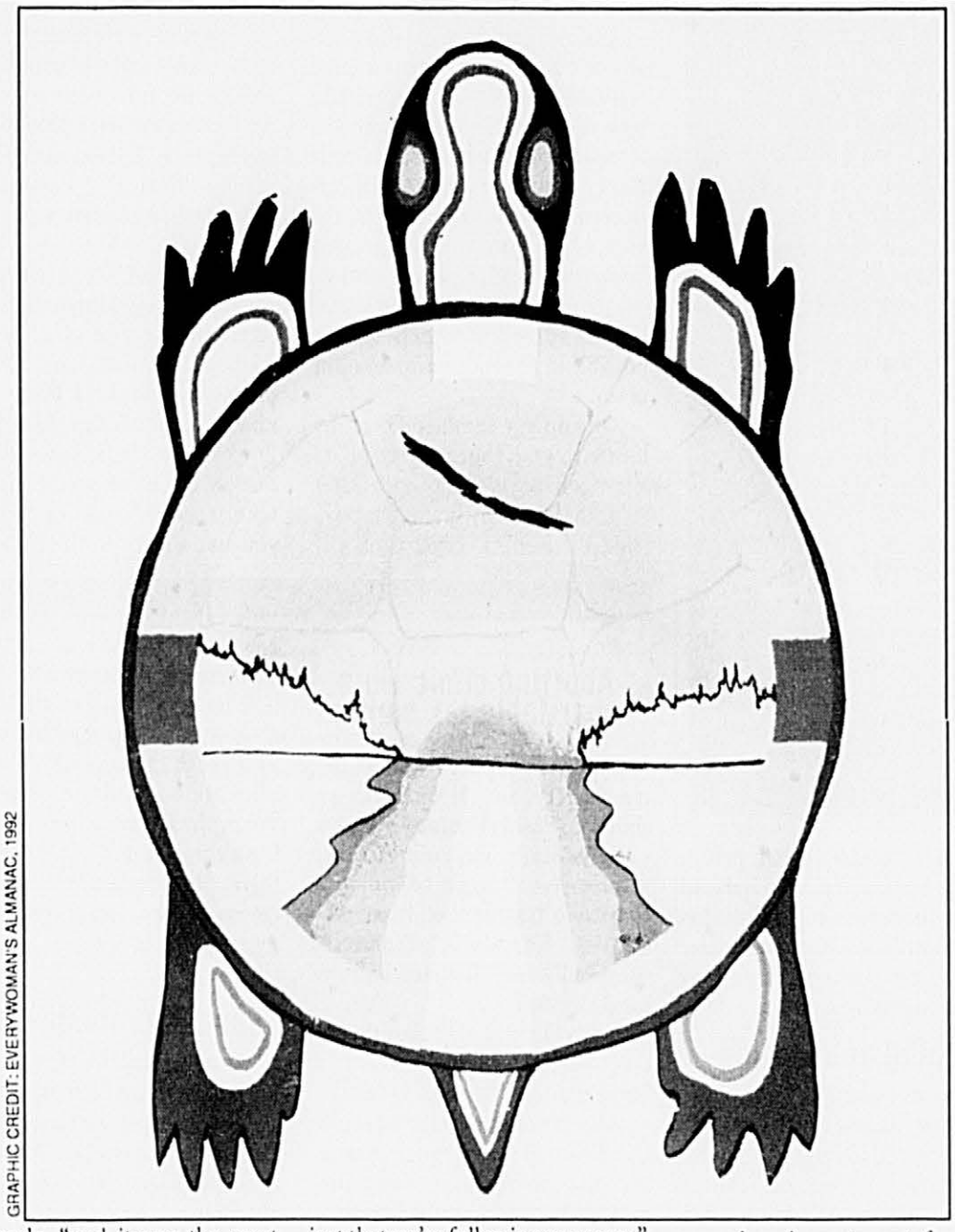
WOMEN'S WEEK

Mothers of the Nation

Early American suffragettes, when envisioning a society where women and men could be equal, looked to the Iroquois Confederacy as an example. Women still play an integral role in the political life of the community today.

Four hundred years of European invaders have infiltrated and affected the Iroquois way of life, mostly by force. Gender discrimination through the Indian Act and forced Christianization are just two examples of this infiltration. Yet the traditional people still resist.

by Viviane Weitzner



GRAPHIC CREDIT: EVERYWOMAN'S ALMANAC, 1992

Critics have portrayed women's role in Iroquois society as having diminished. But according to Mohawk clan mothers Norma Delaronde and Konwaitanonha of Kahnawake, traditional women still play a central role in their community.

The Creation Story

The political clout of Mohawk women flows originates from their creation myth, in which they are seen as sacred.

"I'll tell you why the women are stronger," said Delaronde. "Because when the Great Law was being introduced, they were all there: men, and women and children. And it was a woman that first accepted that Great Law. So the Creator says to the woman, since you were the first one to accept the Great Law you will be a clan mother, not higher, but more strong than the men. They will have to listen to you from this time on."

No men figure in the Mohawk creation myth, which tells the story of a pregnant woman who falls from the sky world. The sky woman lands on top of a turtle, and water animals show her there is land under the water. One animal places a clump of dirt from this underwater land on the turtle's back, and out of this grew a land which was named "Great Turtle Island" — America.

Men had no part in the "naming process" as they do in the Christian tradition. It was a woman who made a covenant with the Creator and was entrusted with the responsibility of seeing that the Great Law is carried out.

And contrary to the Christian patriarchal tradition, the child that is eventually born to the woman who fell from the sky is not a baby boy, but a girl.

Governmental Responsibilities

In the Mohawk Nation there are nine chiefs and nine clan mothers, and it is the responsibility of women to choose the chiefs. And if a chief does not carry out his duties to the clan mothers' expectations, they have the power to remove him from his position.

According to Delaronde, the criteria for being a good chief are that "he has to be married to a Mohawk, he has to be a righteous man, he has to have a family so he knows what it's like to bring up a family, to feed them, to take care of a family, and he has to be liked and respected. The same as a clan mother."

The clan mothers choose their candidate, and present their choice first to the clan, and then to the Mohawk people at large. The process is consensual, and often takes a long time. At the moment, for example, one seat has been vacant for the past year.

If a chief neglects his duties and does not come to council meetings, he is warned three times by the clan mothers. If he pays no heed, he is removed.

"I had to do that once," said Delaronde, "and it was the most awful thing in the world. I never want to live through that again, never. But he brought it upon himself."

Once the chiefs are chosen they are "on their own," but the clan mothers sit on all their meetings to provide guidance.

"When they have a meeting we have to go no matter where," said Delaronde. "And if he makes a mistake, then you stand up and tell him that he shouldn't do that."

Although women sit in on all of the men's meetings, men may not sit in on the clan mothers' meetings.

According to Konwaitononha, hierarchy does not play a big part in the governmental and political structure of the Mohawk Nation:

"There's no such a thing as a princess or a queen...it's just clan mothers, women," she said.

That traditional women do not become chiefs "has nothing to do with the sexes being against each other," according to Delaronde, "it's just that we're following our ways."

"In the traditional system everyone is equal," she said. "We're equal to men, but the man has his duties, the woman has hers, and the reason for that is because we are the givers of life. The children are born from us, and we raise them and teach them. Everything that those children are comes from us, the women. We raise the chiefs, we watch them from birth, and that's the way it is," she said.

The Oka Crisis

Clan Mothers play a crucial role in all decision-making processes, including the decision to go to war. In the 1990 Oka crisis, chiefs and "warriors" (peacekeepers to Mohawks) had to listen to clan mothers for instructions.

"Chiefs can't do anything without women," said Delaronde. "We give the word. If you say 'you can't go,' he's not going to go. He can't go," she said.

"Peacekeepers too, they get whatever they have to get from the women," she said. "Women always have the first say and the last."

During the crisis the clan mothers were busy 24 hours a day. Sometimes they were up all night speaking with the peacekeepers, talking, trying to calm them down.

"How many times these boys are crying because they're so frustrated," said Delaronde. "One at a time we talk to them. Don't do this. And they're really shaken because they're so mad. Look at what happened to them that summer. And they listened. And nothing happened because they listened."

"Can you imagine these guys if we would have said, 'go on, do what you want'? What would have happened, I can't imagine," she said.

The media coverage of the crisis presented the "warriors" as fierce, violent and ruthless. But the men were there to protect their people, and far from being violent, they remained calm, "burdened with the responsibility of keeping the peace," according to Konwaitanonha.

"They never, as you all heard and saw, did any violent act," said Delaronde. "They kept to themselves. They kept the peace although they were angered."

"These 'warriors' are more controlled than the army or police. Those people are not controlled," she said.

It was the influence of the clan mothers that tempered and channelled this anger.

Another role that the clan mothers took on during the crisis was to present the Mohawk position paper to the United Nations in Geneva. In 1990 Delaronde spoke at the United Nations on behalf of the Mohawk Nation. She has visited the UN on four separate occasions, seeking international recognition for the Mohawk cause.

Problems with the white man's influence

But things are far from ideal with native women among other Iroquois Nations which do not follow the traditional way.

"I've been to all the other Nations that are within the Six Nations Confederacy," said Delaronde, "and ours is the only one that is working the way it should."

"Because the men respect us, and they don't disagree with what they hear," she said.

She told of a visit she once made to Oneida where she saw five clan mothers spend time in the kitchen while the chiefs lounged around after their meeting. She spoke out against this to the chiefs, and spoke with the clan mothers.

"The women asked me 'how do you do it?'," said Delaronde, "and I said 'we tell him what to do and he listens. We never let him tell us what to do.'"

Delaronde attributes other problems like wife battery to the white man's influence.

"When the white man came, he brought all the things that bring problems today like liquor, and that's where problems like wife beating stem from. A man wouldn't do that if he were sane. If he starts drinking, well, that's where it all starts," she said.

If the Iroquois people were to follow the traditional way, there would not be so many problems as there are now, said Delaronde and Konwitanonha. At Kahnawake, half of the people are traditional, while half are non-traditional.

"We're trying to get everyone together, but it's a hard thing to do," said Delaronde.

Both Delaronde and Konwitanonha agree life would be better for Iroquois women and men if the Indian Act was abolished, band councils eliminated, and if they could "walk hand in hand with the federal government." If the Iroquois people would become traditional and follow the Great Law, then women and men could live in health within their communities.

El Salvador needs changes for lasting peace

by Wayne Hiltz

Genuine peace will not last in El Salvador if the unjust conditions that originally fueled the 12-year-old conflict are not addressed, said a Canadian Jesuit who spent the last two years in the Central American nation.

"If these root causes are not addressed now, then the war is not over and new forms of conflict will inevitably break out," said Father Michael Czerny.

Czerny was asked to continue the human rights work of one of the six Jesuit priests assassinated by the El Salvadoran military two years ago.

"It is far more difficult to obtain a genuine cease-fire in the areas of exploitation, repression, and terror than it was to obtain a military cease-fire," he said at a talk last week at Concordia University.

Earlier this year, the right-wing Salvadoran government and the leftist rebels — the Farabundo Marti National Liberation Front (FMLN) — signed a comprehensive peace accord. It included a cease-fire phased in over several months along with political and socio-economic reforms.

Defining war as "the total insecurity of life," Czerny saw striking similarities between the experience of war and the conditions of most Salvadorans. For several decades Salvadorans have experienced, "the violations of human rights, the repression, the lies, the culture of death, the poverty and insecurity."

"These conditions are not only the results but they are also the roots of the war," said Czerny.

The civil war has resulted in close to 75 000 dead and over one million displaced people within a population between 5 and 6 million.

Czerny also recounted the tremendous human and economic cost of soaring poverty, illiteracy, infant mortality, widespread deforestation and soil erosion experienced during the war. He said the country's GNP declined by nearly a quarter during the same period.

"The twelve social and economic reforms covered in the peace accord gives an idea on how a small poor country might deal with such serious challenges," he said.

Reforms in the peace accord signed in February include:

- a equitable redistribution of land
- peasant participation in shaping credit policy
- a concerted effort to solve the problems of the urban poor
- the access of workers to shared ownership in privatized companies
- the creation of a tripartite forum of government, business, and labour to resolve socio-economic problems and contribute to the country's reconstruction.

In addition, the reforms call for a massive aid program through international development agencies and banks. But Czerny expressed concern that funds will only go to rebuilding roads and bridges and not to those in most need.

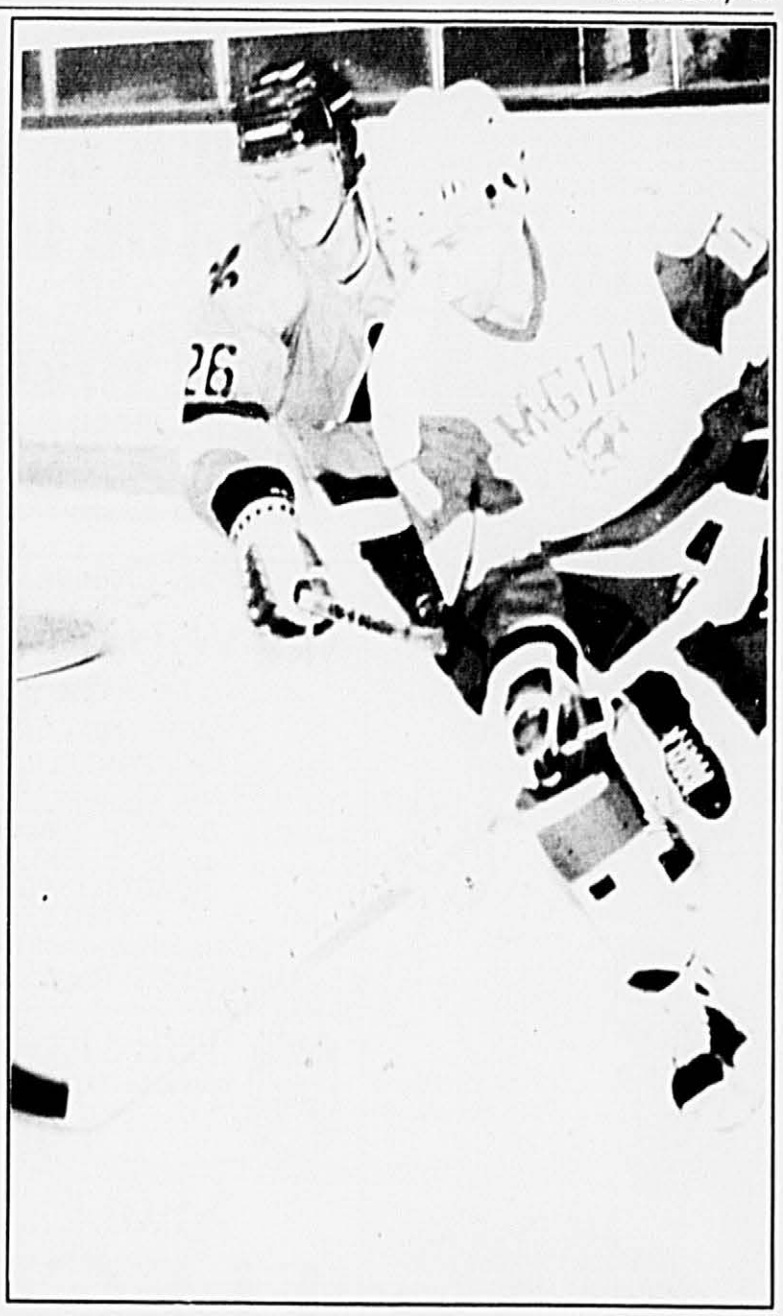
"It's not possible for the country to recover from the war, if the ones who have suffered most are not now helped back on their feet — given a sense that their suffering was not in vain, and a feeling that they are now an important part of the new El Salvador," he said.

Czerny was also concerned that foreign aid to El Salvador would be conditional on the continuation of market-oriented policies such as privatization and decreased social spending. He said such policies would, in effect, continue the "war" for the majority of the population.

Czerny stressed the need for El Salvador to develop its own policies and solutions for its problems.

"If other countries are willing to be supportive and creative, then development can lead to peace," Czerny commented.

"But if we hide behind platitudes about the market and impose crippling policies, then we have ourselves and the developed countries to blame for the failure which will be on the backs of the poor."



Heritage Activists Against New Forum

by Sheila Young

In the latest manifestation of Montréal monument megalomania, Molson corporation wants to replace part of the old Windsor train station with shopping malls and a big new hockey rink.

But the demolition will inconvenience commuters and threaten the city's historic architecture, says a prominent Montréal heritage activist.

Deanne Blumberg of Heritage Montréal voiced distaste for the Molson "limo-project with its Hockey mecca".

"The users of the current Windsor Station will be very inconvenienced," she said. "Part of a functioning railway will be lost."

"And the huge towers will block the sun and probably kill one of the few green spaces left in downtown Montreal."

Molson owners plan to build two 50-storey towers and a new Forum hockey arena with a shopping concourse on the south-west corner of Peel and LaGauchetiere, the present location of the Windsor Station.

The proposed plan is projected to cost $500 million. Canadian Pacific Railways will get $35 million up front for the sale, according to downtown real estate agencies.

Michael Fish, a well known city architect, objected to the building because, he said, it's irresponsible.

"Molson really doesn't know what they're getting into. It's the Boy's Club mentality of newer-and-bigger-is-better. They didn't put much thought into whether it'll actually work," said Fish.

"For the wad of cash that will just go to Canadian Pacific, the old Forum could be expanded to meet their need."

Montréal's opposition party, the Democratic Coalition of Montréal (DCM), will not take a stand on the proposed plan, partly because Molson Developers have not made an official request for a permit to build.

"It is premature to take a definite stand since the permit has not yet been asked for by Molson, never mind granted by the City," said Sam Bosky, leader of the DCM. "We've been trying to get a definite date for a public consultation about the project."

"We want a guarantee it will not just be an item on the agenda of your typical District Advisory Committee meeting in City Hall," he added. "Anything which is this large requires special permission."

When the developers make a formal request for permit to build, the city must approve the plan. But the city has no zoning regulations dealing with this sort of construction, since its blueprint for downtown development does not provide guidelines for hockey arenas.

Those in opposition to are hoping public consultations will take place before any further plans proceed.

Community condemns crafty Côté's cruel clinic closure

by Jon Desbarats

Over 600 angry Point St-Charles residents attended a meeting last night to show support for their threatened community health clinic.

The Québec Ministry of Health has threatened to cut 90 per cent of the Point St-Charles health center's budget unless it converts to a Centre Local des Services Communautaires (CLSC).

Residents are concerned the conversion of the clinic to a CLSC would damage the quality of health services in the area.

"I have lived in other areas of the city, and the services available at CLSC's do not measure up to the personal care and understanding provided by our clinic," said one Point St-Charles resident. Meeting organizers announced they had 6000 signatures on a petition asking the Ministry of Health not close the clinic.

A spokesperson for the Ministry of Health defended the government's move.

"It is important that the Point St-Charles community receive the services of a CLSC," said Marie-Claire Ouellet, press attaché to Québec Minister of Health Marc-Yvan Côté.

But according to Point St-Charles clinic board members, the services offered by the present health clinic are superior to those available at CLSC's.

"We offer all their services and more. For example, we have psychiatric services, resident health care for the elderly, and a bus service [for those unable to visit the clinic by their own means], all of which are not available at CLSC's," said Jean-Guy Casaubon, chairman of the health clinic.

Casaubon's comments were followed by a show of support from local residents, who lined up to thank the members of the board.

The staff at the Point Saint Charles community center are afraid CLSC election procedures could threaten the relationship they have established with the community.

"What we have achieved here is a high level of dialogue with community members," said Jocelyn Bernier, co-ordinator of the center. "If you break this, you threaten the level of care we've been able to offer."

The present board is made up of ten members of the Point St-Charles community elected by the community, and one member elected by the clinic's staff.

In contrast, a CLSC board is made up of five citizens elected by the public, two appointed members, and three staff-elected members. Canditates and voters in the CLSC board elections need not be from the communities served by the clinics.

"I have heard of people running for six or seven CLSC's around the city," said Bernier. One Montreal lawyer is running for 25, she said.

The Health Ministry's decision to discontinue support for the community-based health clinic in Point St-Charles stems from Bill 120, the health and social services bill which first created CLSCs.

Last month, a civil servant announced to board members of the Point St-Charles health center that the legislation left no place for a community center.

At its inception, Bill 120 was touted by the government as a way to get citizens involved in the health care system.

But last night, members of the board of the Point St-Charles community healthy center and local residents said their system had already achieved that goal.

"We are not opposed to CLSC's, we just want to keep our way of doing things," said Bernier.

ERRATUM: In Tuesday's *McGill Daily Français*, presidential candidate Adam Atlas was said to be running his campaign completely in English. Atlas in fact has bilingual posters and handbills for his campaign, and has addressed classes in French. Atlas also did not "refuse" to be interviewed in French. Instead, he only "preferred" English.

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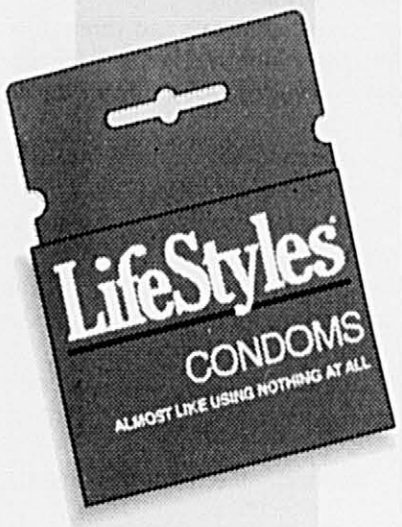

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Gate closes on Gates

By Dave Austin

Last Friday Dr. Henry Louis Gates of Harvard University spoke at McGill. The lecture was entitled *Remembering James Baldwin,* but it could have very well been entitled *Disgracing James Baldwin and Anything Else That is Black.*

The fact that Gates is an African-American has no bearing here as, based on his lecture, it was quite clear where he stood on some of the most important issues that affect African people worldwide.

Gates lulled the audience with a romantic picture of his own personal relationship with James Baldwin and then, in his conclusion, he dropped the inevitable bomb. He marginalized the significance of Baldwin's work, which played a pivotal role in articulating the problems of African-Americans in the 60's and 70's.

Gates stated that Baldwin, one of the most celebrated and aclaimed authors of this this century, became outdated the last 20 years of his life. He argued that Baldwin was no longer able to keep up with "the movement" which had switched from an integrationist, love thy enemy charade to one of self-determination and Black economic empowerment.

His analysis of Baldwin lacked depth and precision, and his interpretations of Baldwin's life were highly questionable. When discussing the relationship between James Baldwin and Malcolm X, Gates saw fit to imply that Malcolm X himself was not as instrumental in the liberation struggle as one might think.

Gates was quick to point out that African-Americans should "explore both sides of the hyphen in African-American" in order to fully understand the role and experience of Africans in America. However, based on his speech, one would think there is nothing to explore, not only in the history and culture of Africans in America, but in African history in general.

He pointed out that he would "love to believe that the Ancient Egyptians were Black" as the "afrocentrists" have claimed but that there is just not enough evidence to support their claims. He sarcastically asked whether if Cleopatra was here today, would she do the camel walk/dance to James Brown.

He was quick to criticize present day African-American scholars yet failed to acknowledge the role that western scholarship has played historically in the degradation of African history. He equated afrocentric scholarship with the likes of the controversial Leonard Jeffries of New York City College, as if to say that Jeffries' work is indicative of all afrocentric scholarship.

I asked Gates whether he was familiar with the meticulous research on the origin of the Ancient Egyptians by such scholars as Cheik Anta Diop of Senegal, Theophile Obenga of Gabon, and Ivan Sertima of Guyana.

In 1974, at the Unesco Symposium on the *Peopleing of Ancient Egypt,* Diop and Obenga proved beyond a shadow of doubt that the Ancient Egyptians were indeed Black. Gates said "Diop was one of my heroes." But if this is the case, why did he fail to mention Diop and the like instead of harping on the lack of "rigorous scholarship" that he feels the "afrocentric movement" represents?

Gates does see some value in Black Studies. After all, he is Director of an Institute for African-American Studies. When asked why he left the audience with the impression that there is no "rigorous" African-American scholarship at this time, especially among the "Afrocentrics", Gates was quick to point out that "I don't think that is true or I would not have been invited here."

In other words, Dr. Gates feels he is the epitome of what an African-American scholar should be. God has truly come, as distinguished African historian Dr. John Henrike Clarke termed Gates.

Dr. Gates' talk raised some disturbing questions as to where he stands and why he stands there. His reference to the "afrocentric movement" as a far right movement was nothing more than outrageous.

It is not hard to pinpoint why Louis Gates spoke as he did. It appears to be a case of *Black Skins White Mask* as Frantz Fanon would say. Gates most certainly has different ways of expressing himself, depending on who he is talking to.

He said that he is interested in aiding the Black Students' Network(BSN) in their struggle for Black Studies at McGill. The BSN intends to hold him to it. But his ideas on some of the salient issues that afflict Blacks raise questions as to how helpful he would be.

CLASSIFIEDS

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McGill Students (with valid ID): $3.50 per day, 3 or more consecutive days, $2.50 per day. McGill Employees (with staff card) $4.50 per day, 3 or more consecutive days, $3.50 per day. All others: $5.00 per day, or $4.00 per day for 3 or more consecutive days. (Prices do not include applicable GST or PST). For more information, please visit our office in person – WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE. The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

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Disabled woman seeks student (prefer male) to provide physical help at LaCité Health Club. 3 days a week. 2—3:30 p.m. Can Pay! Call Vivianne (845-5377).

FOREIGN STUDENTS wanted for consultation and liaison with law firm specializing in INVESTMENT and IMMIGRATION in CANADA. Call Me. Kugler at **PASSPORT CANADA**, 1 Place Ville Marie, suite 3611, Montreal, H3B 3P2, Tel.: 878-1532 or Fax 878-4761.

Tree-Planter looking for 1 or 2 experienced tree-planters from northern Ontario for information survey, on March 12, 1992. Education, room 416. Leo-489-8313.

Bartenders - Get yourself a very lucrative part-time job. The Master School of Bartending offers training course and placement service. 2021 Peel St. (Peel Metro) 849-2828. Student Discounts.

5 - Typing Services

Success to all Students. WordPerfect 5.1 Termpapers, resumés, 22 yrs. experience. $1.50 double space, 7 days/week. Rapid service. On campus - Peel/Sherbrooke. Paulette Vigneault or Roxane 288-9638 288-0016.

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Term papers, theses typed accurately. Looks good with a laser printer. 2 minutes from McGill. 843-3449.

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6 - Services Offered

Plan learning French/English during summer vacation. All levels. Private tutoring. Professional teacher. **Will also correct all school papers.** Don't hand them in before!!! 931-5428.

Get money from government. Canadian students born in 1972 or earlier may be eligible. For information call Goel 488-8800 (9:00AM to 6:00PM). Call early to avoid disappointment.

Legal Problems? The McGill Legal Information Clinic's staff of law students can help you. Call 398-6792 or visit University Centre B-21 10 a.m. to 5 p.m., Mon.-Fri.

Resumes by M.B.A.'s. Quality, Service, Satisfaction. Student Rates. Better Business Bureau Member. See Yellow Pages ad. PRESTIGE (on Guy) 939-2200.

PREGNANCY COUNSELLING CENTRE offers free pregnancy test and confidential counselling. Call for information or appointment **935-2122**. 1650 de Maisonneuve W., suite 203.

7 - For Sale

1988 Firebird - 50,000 km. 5-speed, cassette deck. Body, motor excellent condition. Summer & winter tires with rims - Best offer 485-4724. Private.

10 - Rides/Tickets

Ride to Ottawa March 14th. Leaving McGill campus at 10 a.m. & back at 12:00 a.m. Return $25; One-way $15. Call Eddie 285-4552 or 284-5012.

Super Special Airfares & Hotel Pkgs. Sellout tickets (around 1/2 price*) to U.S., Caribbean, Mexico, Central America, South America. Return & One Way. C.R.S. Hotline 844-6078. Free Prizes — Call Now!

11 - Lost & Found

Lost Feb. 13. Gold Raymond Weil watch. Black leather strap. Call Chris. 286-0929.

12 - Personal

McGill Nightline 398-6246 6PM-3AM Nightly. Need we say more?

Hey! Fags, Dykes and Bis still meet at the Yellow Door. So, where are ya?? Fridays at 5:30. 3625 Aylmer.

This piggy went to the library. This piggy went to Gert's. This piggy had no one to walk home with so this piggy stayed home. Don't be a lonely piggy. CALL WALK-SAFE 398-6823 Mon-Sat 8:00-12:00

13 - Lessons/Courses

SELF-DEFENSE SEMINAR This weekend March 14, 15. Given by professional trainer Tony Blauer, 22 yrs. experience. Spaces still available. Call Renata to reserve spot; 938-5230.

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New Age Teaching Series: Informal lecture on the Human Aura. Thursday, March 12th, 7:30 p.m. Student Union Bldg. Rm. 435 Info-489-9680.

14 - Notices

Male Subjects needed for sociology study. Simple questionnaire and interview. $50/hour. Ask for Drs. Borisko or O'Connell 989-1000.

Celebrate National Junk Mail Return Day! Bring your junk mail to Leacock Lobby, Friday, March 13th. We'll send it to the Minister of Post and tell him to junk junk-mail! ECO

Caribbean Lunch Special, Thursday, March 12th. Union Cafeteria, 11AM. Stewed beef, curried chickpeas and potatoes. Presented by McGill Caribbean Students' Society in conjunction with Scott's.

The Brothers of Zeta Psi wish to inform the general public and friends that Brother Chris D.C.I. has become seriously ill and may be near to death. We'll keep you posted as to his progress.

On Monday the 16th, a wearied editor will slink to the mailbox for *The Red Herring* and with trembling hands take out the contents.

Lesbians, Bisexuals and Gays of McGill offers peer counselling 5 days per week. Drop in or give us a call. 398-6822. Union 417.

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Falafel Sandwich	french fries	french fries
soft drink (pop)	coffee or tea	coffee or tea

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14

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